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η ἐκ νεκρῶν etc. (Phil. iii., 11, true text). It is not "many of the sleepers," but "many from among the sleepers" that shall awake. It is an eclectic resurrection that is predicted.

The third word is the verb translated "shall awake," the radical meaning of which he says is to "cut off," "remove," "make an end of any existing relation of a part to a whole," whether as to "persons, states, or things;" and here it conveys the idea of the separation of the "many," not only from their place of death, not alone from the state or condition of death, but more intensely from their *relation to, and fellowship with, the dead*.

Here, then, is a threefold limitation put upon the resurrection foretold in Dan. xii., 2; and on the ground of this limitation as well as for other cogent reasons Dr. West finds it out of the question to carry over the predicate "shall awake," into the second member of the sentence. For it is beyond dispute that if this predicate be carried into the latter half of the verse, then "many" does mean *all*. But the anarthrous word for "many," the construct state of the noun for "sleepers," together with its prepositional affix, and the radical significance imbedded in the verb for "shall awake," all combine and conspire to forbid the thought that "many" means *all*; and therefore the verb does not belong to the second member of the sentence.

Moreover, all this careful exegesis justifies and compels him to adopt the following critical rendering of the passage: "And many shall awake from among the sleeping ones of the dusty earth; these (shall be) unto life everlasting, but those (shall be) unto shame and contempt everlasting."

But enough has been said to indicate the general result attained. Those who are concerned to learn all that God has been pleased to reveal of His gracious purposes touching His people will be deeply interested in this masterly exposition of Dan. xii., 2.

W. G. MOOREHEAD.

The Term Higher Criticism.—For the benefit of readers who are unfamiliar with the history of enquiry concerning the O. T., we append what we consider as correct definitions.

Biblical criticism is that branch of historical criticism which deals with the biblical books as literary productions. It may be divided into two great branches, Textual Criticism and Higher Criticism.* Textual Criticism is that science which seeks to establish the exact text of the biblical writings as they left the hands of their authors. This is done by a careful comparison of MSS., versions and citations from subsequent authors.

Higher Criticism sets out from the results of Textual Criticism and enquires as to the authenticity (authority), genuineness (relating to the proof or disproof of alleged authorship), sources and character of the several books of the Bible. It asks and seeks to answer such questions as these: Is the writing so attested that we can rely upon its statements? Is the author candid, trustworthy? What are the materials from which he drew, and are they reliable? Who is the author or authors? What is the time, place, occasion of composition? Was the nature of his work *revision* or original composition? What literary form has this work assumed?

It is very plain that the nature of the reply which scholars give to these ques-

*See Briggs' Biblical Study.

tions cannot constitute them Higher critics or the reverse. Higher criticism is to be distinguished from Textual (Lower) Criticism, and if the name *Lower* had been applied to the introductory science, confusion would not have arisen in regard to the one appropriately designating the advanced science. A Delitzsch, or a Green, or a Bissell, who seeks to answer the above questions is a Higher Critic; so is a Wellhausen, or a Smith, or else a scholar who is conducting such investigations cannot be placed at all until he has reached his conclusions; and, then, from the point of view of such scholars as attach a stigma to the term, he is to be called a Higher Critic, should he have departed in his conclusions from conservative views; while with those who deny the right of Wellhausen and his school to the name Higher Critic, our enquirer would be excluded from the class. The confusion on both sides is removed by making the term refer, not to the results, and not altogether to the methods, but to the character of the questions, which the critic of all beyond the mere text proposes.

Higher critics may be divided into conservative critics, evangelical critics, extreme critics, rationalistic critics, etc. If a term is desired to describe the extreme critics of Germany and elsewhere, "newer" is temporarily unobjectionable; but it is not right to destroy the meaning of a carefully chosen word by applying the term *Higher* exclusively to Wellhausenism, nor, on the other hand, should we exclude from our class men of his stamp simply on account of their conclusions, and this not because Wellhausenism is praiseworthy, but because the term *Higher* is to be used as distinguished from *Textual* and refers to a special form of enquiry.

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⇒EDITORIAL NOTES.⇒

Critical Study.—Why should theological students and ministers who are to devote their lives to the practical work of saving souls, spend time either in working out, or in following out questions which demand careful and exhaustive study, and which do not have a direct and practical bearing upon the work they have in hand? Is not such work to be done by specialists? Can anything more be expected than a knowledge, perhaps, of the more important of the results reached by specialists? Away then with all study which looks toward a familiarity with the meaning of Hebrew words, or with the niceties of Greek syntax.

Who has not heard such thoughts expressed again and again? But have those who feel thus ever stopped to consider all that is involved in this? It would be difficult, we believe, to find a train of thought more demoralizing, or more vicious in its tendency.

No man is fair to himself, or true to the religion which he professes, who does not avail himself of all possible means to ascertain the exact meaning of the Book which he preaches, or, at least, of the particular text which is under treatment. It is no excuse to say that he has no time for the critical and exegetical study of the Bible. The clergyman who will substitute for this study, the study of science, or of literature, or of history, or who will allow the direct and pressing work of his parish, important though it be, to cause him to give up or neglect critical and thorough study of the Bible, comes far short of being a *true* minister.